

A CALL TO THE WORLD  
To the W O R L D  
BY A LATE *Rev. J. G.*  
Convert from the W O R L D.

Wherein the present N A T I O N A L  
C H U R C H E S are admonished to a tim-  
ly Repentance for all their Idolatrous and  
Abominable Practices (in their preten-  
ded Worship of God according to his Word)  
as in relation to their Ignorance, Mal-  
tenance, Membership, &c.

Wherein is also cleared what sort of Per-  
sons are only fit to compose a Visible  
Church of J E S U S C H R I S T.

By *J. G.*

*Lev. 19. 17. Thou shalt not hate thy brother in the heart, thou shalt in any wise rebuke thy neighbour, and not suffer sin against him.*

*Luke 22. 31. When thou art converted, strengthen thy brethren.*

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A  
GENERAL EXHORTATION  
TO THE WORLD.  
BY  
A LATE CONVERT  
FROM THE WORLD.

Hearken, O deluded Nationall Church of England, to the Controversie which the Lord of Hosts hath with thee: Dost thou not hear him thundering from Heaven? dost thou not see him coming against thee with the terrible separating Sword of his mouth, and that because thou art composed of all manner of Mixtures, of those that say, they are Jews, and are not, of such as have only a name to live, but are dead, hearest thou not, I say, the threatenings he hath against thee, for this thy abominations?

NO surely, for if thou didst, thou wouldest ere now have repented thee, which as yet I perceive thou doest not? and that be-  
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Deaf in hearing thou doest hear, but doest not understand; and in seeing thou doest see, but doest not perceive; and this is the cause that I have taken up this dolefull lamentation against thee.

O how I tremble to think, and quake to write the foulness of thine abominations, how am I compassed with amazement; how am I subjected to astonishment, and all to see, to see, I say, thy matchlesse miserable-ness, wonderfull deceitfulness, blindness, and hypocrisie? *O that my head were a Fountain of teares, and mine eyes were Rivers of water,* that I might weep day and night for your iniquities: O that yee would repent! O that yee would consider! for your sakes my eyes doe fail with teares, my bowels are troubled, I weep, my eyes run down with water, they trickle down with teares, my heart is faint with sighing, my eyes are dim with weeping, untill the Lord look down and behold from Heaven, untill he shall annoint your eyes with eye-salve, and bore your eares to understand your present and miserable condition.

How long hath my heart been oppressed with the continuall production of greivous groanes? How oft hath my weeping put an end to my writing? How often hath my teares been

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been triumphant, giving a check to my pos-  
sling pen? And all because the Comforter  
that should have releived my soul was not to  
be found amongst you; I ran to and fro,  
I sought diligently amongst you for him  
whom my soul loveth, but I found him not,  
in as much as yee are all gone astray, and  
turned aside out of the true path, to your e-  
ternall felicity: when I gave diligent attention  
to the pretended Watchmen of the heavenly  
City; Still was I wounded with the subtilties  
of their fallacies, in their pretended Confor-  
mities to the infallible rules of righteousness;  
then stood I amazed, yea, as one blinded with  
the mixture of their services, and thus was I  
perplexed with the false vizard, they put  
upon him whom my soul loved; which made  
me then to cry out (to him whom I then saw  
darkly) I am sick of love, as also with more  
diligence and carefulnesse to find the place  
of his abode, and therefore with the Prophet  
*Jeremiah*. I concluded, it was good for me  
thus to bear the yoke in my youth.

Now therefore give attention, O deluded  
Nationall Church, For the loftinesse of man  
shall be bowed down, and his haughtinesse shall be  
brought low, his worship, his inventions, or  
whatsoever is not according to the rule, shall  
be done away, for the Lord alone shall be ex-

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alted, Isa. 2. 17, 18, &c. For now is the time coming, that the Lord will arise, and will shake terribly the earth, and all those things shall go into the holes of the rocks, and into the crannies and secret places of the earth, for fear of the Lord, and for the presence of his Majesty: in which day men shall throw away every Idoll which they have trusted unto, to the Moates and to the Bats, and goe into the clefts of the Rocks, and into the tops of the ragged Rocks, for fear of the Lord, and for the glory of his Majesty, when he ariseth to shake terribly the earth.

These are the dayes, these are the dayes that are coming upon you, when the anger of the Lord shall burn as an Oven, and all the proud, and all that doe wickedly shall be stubble, and these terrible dayes shall burn them up, and shall leave them neither root nor branch.

These are the dayes, I say, that are coming, the terrible dayes, in which the Sun shall be darkned, and the Moon shall not give her light, the Stars shall fall from Heaven, and the powers of Heaven shall be shaken, yea, they shall passe away with a noise, the Elements shall melt with fervent heat, and the Earth, with the workes therein, shall be burnt up: O these are the dayes, these are the approaching dayes, in which your inconsiderate insensiblenesse hath begotten this my instant Lamentation: O that you

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you would see, O that you would consider in this your day the things that belong unto your peace, before they are hid from your eyes: For then you shall desire to see but one of those dayes of the Son of man, but shall not see it; Therefore now to day, whilst it is called to day, barden not your hearts, but cease from man, and the Ordinances of men, whose breath are in their nostrils, Isai. 2. 22. and turn unto the Lord of glory, which will thus terribly shake the earth, and who knoweth how suddenly? Whom if you will turn unto, must be by worshipping him in spirit and truth, according to the way he himself hath prescribed, for he is a Spirit, and will be worshipped in Spirit, and truth, and will have his to observe and keep all his Commandments that he hath commanded them.

And now if you will lend your attention but for a little space, you shall have him perswading you, by all manner of meanes to come out from amongst those that are wicked, and to be separate; you shall have him beseeching, wooing, inviting, and threatening, leaving no meanes unattempted, if by any meanes he may bring you to himself, and make of you fit stones, (hammering and fashioning you by his Promises and by his threatnings) to be placed in the building

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of his Temple, or Spirituall House.

Wherefore let no ear be so deaf, as not to hear this friendly word or two of seasonable advice. If it be false, reject it; if truth, embrace it: However, suffer me to be a sinner thus much further, and that by way of intreaty, in the name of him who shall one day judge both the dead and the living, not to judge me untill you have heard whether I speak the truth as it is in Jesus, yea, or no.

Give me leave therefore (who am as yet but a babe or suckling in the Mysteries of the Gospel, knowing little but the foundation of repentance from dead works, faith towards God, baptism, laying on of hands; resurrection of the dead, and eternal judgement.) to discover unto you this sure foundation, or at least so much thereof, as shall to my present discourse prove necessarie, speaking unto you as to such as have the denomination of Christians, for I know you would much disdain to be reputed otherwise, albeit, Christ himself telleth you, that whosoever he be that will be such; Namely, a Disciple, a Christian, which was the name the Disciples had put upon them at Antioch, he must first deny himself, take up his Crosse, and follow him. And this following, not to consist of one, or two, or three, or four particulars, but in the observing of all the  
Com-



Commandments that he hath given in charge to keep, so that of necessitie, there must at least be a resolution to follow all and every particular thereof, so farre as by a diligent search therein to shall by the Spirit of truth be revealed unto you, and that by a diligent search and inquirie, and by a continuall eying and having respect unto the word of God, as unto the true Pattern or Embleme of his will and pleasure, which testifieth clearly, that *Whatsoever is not of faith, is sin.*

But before I proceed, let me a while stand and admire the abhominable Will-worship which is yet used in thee, O National Church, of *England*; O how unlike art thou unto the pattern! therefore to the end thou mayest be no longer under such a transgression in the performance of your services, (and to the end that the Lord may no longer cry out of these your abominations, and that of your solemn meetings) take these friendly Exhortations, to the end you may henceforth practise nothing but by the pattern.

Let me I say therefore perswade thee to examine thy Principles or Foundation, upon which thou art now built; and if thou findest they will indure the waves, the stormes, and the rain, or if they be found, and agreeable to the rule and measure of the Word, hold



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hold them fast, if not, why shouldest thou be deluded by them any longer.

Consider, first I say, what thou art building, is it a fleshly Tabernacle, or a spiritual; if a fleshly, then it cannot be of faith, and therefore of sin; for know, you ought to be lively stones, if you appertain to a spiritual house. Again, if your house or tabernacle be intended as a spiritual one, view it, I say, with circumspection, and see if it be parallel with the pattern in the Gospel, is it composed of such persons as are lively free stones, of such as have knit themselves to Christ, as in 2 Pet. 4, 5, of such who come freely to Christ, as to the cheif corner stone, and so *all built up* *unto him into a spiritnall house, to offer up spiritual sacrifices unto God, pleasing and acceptable in his sight.*

1. And if such as must come of themselves, then it must necessarily follow that they ought not to be compelled against their wills.

2. If such, then it will also follow, that they must be such as can come (in as much as they must bee both lively and active stones) and not of those that cannot, and therefore it is irregular to take such into the building.

How contrary therefore to the rule are you, who doe admit of carnall minded men,  
pro-

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professed enemies to Christ, haters of the Saints, fornicators, covetous, railers, unbelievers, undisciplined, ignorant, Infants, &c. when it is cleer they ought to be spiritualized, and living stones, such as are not onely capable of the commands, but also practicall in the commands of Jesus Christ.

Consider now (I say) O Nationall Church of *England*, if it be thus with thee: Are they all disciples of Christ that are of thee? Are all followers of Christ? Are all lively stones that are within the Lines of Communication in each of thy Parishes? Surely, no; thou canst not with modestie avouch it, and if so, can Christ then bee a head to such a lame, impotent, unnaturall, deformed body, as thy rude Parishes consist of. Consider I beseech thee whether there can bee a dishonour of an higher nature to Jesus Christ, then to make him a head to such a monstrous body, to such a body, I say, as is neither flesh of his flesh, nor bone of his bone, of such persons as are altogether void of the Nature of him. Yea, can even nature it self admit of such a juncture; Consider I say, whether every of your members were living stones by nature, or were they quickned by faith in their mothers wombs, who preached faith and repentance unto them, when they were there (for the ordinary

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dinary way to procure such graces, is well known to be by an audible preaching and hearing as is granted by you) or what other meanes was there used to beget faith in your Infanterie before they were baptized, as you call it, seeing you cannot deny them to bee such as can neither hear to understand, believe or practice the commands of Jesus Christ, and so consequently utterly incapable to be of the lively stones formerly mentioned. But you will say, Infants have the seeds of Faith: Suppose I grant your Assertion, what will that avail you to the proving of Infants to bee lively stones, seeing that *Faith is as dead without works, as the body is without the spirit, James 2. 26.* So that whoever he be, whether old or yong, aged, or infant, that hath not an active faith, hath consequently no lively faith, and if no lively faith, then no lively stone, and if no lively stone, then not fit for such a building as aforementioned. But Infants have no such lively or working faith, therefore no fit stones for the visible Temple or Church of Jesus Christ; which argument may be as fitly urged against, even almost all of your Parish members.

Wherefore hearken I beseech you, and repent of this your wickedness, and pray unto God, if perhaps this your transgression may be

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be forgiven, repent I say, if now at last the Lord shall open your eyes that you may see, and grieve not the Spirit of him any longer that waites for your deliverance. Were you but sensible of the passions of my soul for your sakes, heard you but my sighs, saw you but my tears, or were you sensible of my groans, certainly it would work upon your benumbed consciences; Are you all lulld asleep in the deluding lap of senseless securitie. Awake, awake, stand up, *Arise I say; O thou that sleepest, and Christ shall give thee life.* Attend to this plain instruction, receive this mite of truth, if there be room left in the treasure of your souls: Who can tell how weak and unworthy an Instrument the Lord may make use of (by joyning therewith the powerfull working of his own subjecting spirit) to diffuse his truths into your souls, which are as yet so sleepe and insensible.

As you therefore tender the growth of grace in your selves or others, or the full assurance of your everlasting happiness, cast your eye upon this spark of light, peruse and judge impartially (without obstinacie or illwillnes) this my tenderly tendred exhortation, tending to the discovery of the true visible Church of Jesus Christ, to the end you may thereby be made partakers of the glory and honour thereof. Know

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Know therefore, that the true visible Church of Jesus Christ is to be gathered out of the world, out of those very Men and Women which are not his Disciples; *viz.* out of such persons as are at present in your own condition, and that by the preaching of the Word; for Men and Women are not Disciples, because Men and Women, but they are made Disciples, when the Lord shall open their hearts by the power of the Word preached, as he opened the heart of *Lidia*, *Acts* 16. 14. When they are pricked in their hearts, as in *Acts* 2. 37. When they have repented, and are baptized into the Faith of Jesus Christ, *Acts* 2. 38. and *Acts* 8. 37, 38, &c. then are they Disciples, and not before, and untill then they are in the same condition as Infants are in; which if born Disciples, then certainly it was a frivolous act of Jesus Christ, to command his Disciples, to *Disciple all Nations*, &c. *Mat.* 28. 19. ( of which Children are a part ) if they, and so consequently, all Men living had been born Disciples to their hands. Yea, the grand opposer to this truth ( *viz.* *Baxter* ) cannot deny, but that these words ( *viz.* *Go teach*, &c. ) implies a disciplining of such as were to be made Disciples, so that of necessity none can be made Disciples before they be taught, and if so, how are Infants

Infants Disciples of Jesus Christ, before they have so much as heard of Jesus Christ? certainly no rationall man can with modesty say they are.

2. Consider, that as the true Church of Jesus Christ is to be gathered out of the world, of such people as afore mentioned (which is your proper Church, as I have also proved, and cannot be denied by your selves; unlesse you will deny your selves to be a Church) so also ought it, being so gathered, to be kept apart, or distinct, from that world of people out of which it is so gathered, which is most evidently demonstrated by the Apostle Paul ( 2 Cor. 6. 14, &c. ) in these words ( viz. ) *Be yee not unequally yoked together with Unbelievers, for what fellowship hath righteousness with unrighteousnesse? and what communion hath light with darknesse? and what concord hath Christ with Beliall? or what part hath he that beleeueth with an Infidell? and what agreement hath the Temple of God with Idols? for yee are the Temple of the Living God, ( viz. the Church of Corinth, which was so gathered out of the world as aforesaid, and so consequently all such Churches as are gathered as that Church was ) as God hath said, I will dwell in them, and walk in them, and I will be their God, and they shall be my people.*  
Wherefore



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*Wherefore come out from amongst them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and I will be a Father unto you, and ye shall be my Sonnes and Daughters, saith the Lord Almighty.*

O that yee would at length take this heavenly admonition of the Spirit of God into serious consideration, let not such precious promises be any longer sleighted by you, but rather cleanse your selves from the filthinesse of the flesh and spirit, which is as yet so predominant amongst you, by your not onely practising according to the rule, but even opposing of the cleare rule it self.

O that you would be also sensible of the melting of my soul, through a serious contemplation of your present condition! O what strivings have I in my self, before I can admit my self to unburden my soul by lamenting your admired blindnesse and ignorance; yea, even of such who take upon you to have more outward eyes than ordinary, viz. of such who are the *Demetriorsses*, or Shrine-makers for your Goddesse *Diana* (or Nationall Church) I mean, your great Schollars of the times, who are esteemed amongst you, as the onely wise, and prudent men of our dayes: But alas, how are the words of Christ fulfilled in them, where he saith, *Where is the Wise?*  
where



where is the Scribe? where is the Disputer of this world? hath not God made foolish the wisdom of this world? For after that in the wisdom of God, the world by wisdom knew not God, it pleased God, by the foolishnesse of preaching, to save them that beleeve, for the foolishnesse of God is wiser than men, and the weaknesse of God is stronger than men; and hence it is, that not many that is wise after the flesh, not many mighty, not many noble, are called, but God hath chosen the foolish things of the world, to confound the wise, and chosen the weak things of the world, to confound the things which are mighty, and the base things of the world, and things that are despised, yea, things which are not, to bring to nought things that are, that no flesh should glory in his presence, but that he that glorieth should glory in the Lord:

And therefore how doe I lament your ignorance, O yee wise men! you, who drive on like *Jehu* with fury and madnesse against the poor despied people of God: you, that ingrosse and monopolize the calling of Preaching into your own hands; as also you, who pin your faith upon such mens sleeves; you, who think it enough to say you beleeve, as those your ghostly Fathers beleeve; albeit, you are utterly ignorant of their beleif; you, who indeavour to extoll them to the Heavens, as the orthodox and learned Divines,

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as though Divinity were attained by carnall meanes, and not by the free donation of the Spirit, which bloweth where it listeth, as well upon the Tradesman, as upon the Students in Colledges, yea, and more usuall, as the former Scriptures doe clearly make appear.

Therefore let me beseech you in the bowels of compassion, to desist from magnifying henceforth the persons of any men, for the humane learning they have attained unto, unlesse you are sure it is seasoned with the incomes of the Spirit of God in their soules, which is onely able to make them wise, both in respect of themselves and others; have a care, I say, how you henceforth idolize the gifts of humane learning in some, above the teachings of the Spirit in others, for that is, and hath been, the very meanes that hath, and doth, uphold the very Pope himself, but rather rejoyce in your spirits, that God hath hid these his Mysteries from the wise and prudent men of the times, and hath revealed them unto such Babes and Sucklings, which are at present so despicable and contemptuous unto you, there being but a small number of the other.

Again, consider, I beseech you, the Saints priviledges, according to their abilities, 1 Cor. 14. 31, where there is a clear Commission  
given

given them, to exercise the gifts of Prophecy which they have attained unto, viz. to Edification, and Exhortation, and Comfort, as in *ver. 3.* as also *ver. 23, 24.* where the exercise of the aforesaid gifts are communicative unto the whole Church of Beleevers, and if so, how comes it to passe, that Prophecying should be so ingrossed amongst some particular persons; certainly were they of the true Church, they durst not presume as they doe, to confine the spirit of Prophecy to a black Gown, or a black Cloak, as too many doe in these dayes, but rather with *Moses* (who when his servant *Joshua* complained unto him, because that *Eldad* and *Medad* prophecied in the Camp) desire, that all the Lords people were Prophets; and certainly they would, were it not more for that idollatrous sin of covetousnesse, then for any danger that might accrew thereby to the people of God; instance in *Paul*, who rejoyced that Christ was preached, albeit it was out of envy, *Phil. 1. 18.*

But to the thing I cheifly aime at, viz. a fuller discovery of such as are Members of the true visible body of Jesus Christ, and the meanes by which they have attained to the same, which I have in some measure cleared up unto you, to be by Doctrine, Faith, and

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Baptisme, which I shall further confirm, by shewing the impossibility of attaining that priviledge any other way, under what presence or title soever.

And first, as to the usuall claim that is laid thereto by birth-right, as in *Acts 2. 39. viz. The Promise is to you and your children.*

To which I answer, Is it not the same to all that are as farre off? is there any distinction made of the more neernesse of the one, than the other? are they not all included under the *call*? (*viz.* even as many as the Lord our God shall call) as in the same verse: what difference is there then made, betwixt the children of Beleevers, and the children of unbeleever *uncalled*? but to the end you may the better judge of that expression, compare it with *Gal 3. 28.* where it is said, that *there is neither Jew nor Gentile, bond nor free, male nor female,* amongst such as are *Called*, and *have put on Christ by baptisme*, as in *verse 27.* and if so, then you may as clearly conclude on the other hand, that they are as much all one before they be called as after; so that as well he that is born of beleeving Parents, as he that is born of unbeleeving parents, untill regenerated and born again, can in no wise enter into the Kingdome or visible Church of Christ; and if so, I would gladly know, how, and

and when, and where the children of beleeving parents are regenerated, more then the children of unbelievers, the partition wall being now broken down.

Again it is worthy your serious consideration, to know who are the children of the promise, which is cleerly distinguished by the Apostle (from those that are not) where hee saith, *Those that are of faith, are of faithfull Abraham*, hee doth not say those that are of the seed of the faithfull (implying that *Abraham* is onely a father to such as make a visible demonstration of their faith, according to his Example, *viz. When against hope, he beleeved in hope, &c.* And therefore is it that *John* the Baptist telleth the Jewes, who by nature was of the seed of *Abraham* and *Sarah*, and consequently of the most faithful parents that might be) as it were in plain terms, that their supposed priviledge by such parents was of no concernment; for it is evident, that in stead of magnifying them (as being of the seed of such faithfull parents) he calls them a generation of vipers, and bids them bring forth fruits meet for repentance; And not to thinke to say within themselves, *That they had Abraham to their father, &c.* So that upon a Gospel account, it is very cleer that beleeving parents have not that priviledge to incorpo-

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rate their Infants as members of the visible  
Church of Christ, as they fondly conceive  
they have.

For the Covenant under the Gospel is of  
another nature then they dream of, for it is  
a spirituall seed that is intended in the new  
Covenant, and not according to that Cove-  
nant which was made with our Fathers in  
*Egypt*, *Hebr. 8.9. viz.* such a seed as is born of  
water, and of the spirit; ( as I have formerly  
shewed ) so that it is not any wayes materiall  
whether they be born of the faithful, so they  
be born of faith ( by regeneration or new  
birth ) it being the second birth that doth in-  
state them as children, and heires to the new  
Covenant of grace and salvation, as it is cleer-  
ly discovered in that passage betwixt Christ  
and *Nicodemus*, *Joh. 3. v. 1. &c.* and therefore  
except a man be born again of water and of  
the holy Ghost, he cannot be made a free  
Denizen of that New Jerusalem which is from  
above, *Rev. 21. 2.*

And this is further cleared up from *Gal. 3.*  
26, where it is expressely said, that we are  
made the children of God by faith in Jesus  
Christ, and untill which we are neither *A-*  
*braham's* seed, nor heires of the promise, *verf.*  
29. So then, it is no outward relation  
whatsoever, that maketh any one capable of  
claiming



claiming a Prerogative to the spiritual Covenant, as you doe falsely suggest; for untill they bee in Christ Jesus, they cannot be new creatures, 2 Cor. 5. 17. Neither is it Circumcision or uncircumcision, that God accepteth; but a new creature, but no Infants are born new creatures in the afore said sence, (*viz.*) declaratively (as in Acts 2. 32. 41, 42. and Acts 8. 37. 38. and Acts 13. 30, 34. and untill then, *Viz.* untill they be able to demonstrate their faith by their works, it can be judged no other then a dead faith, Jam. 2. 17. It is therefore required in such as take upon them to bee Christians to manifest their faith by their workes, (*vers* 18.) in as much as Abraham himself was not justified (in relation to the people or Church of God) without works, and if not Abraham himself, how much lesse those that claim that priviledge from him, without either a declaration of their faith or works, as in the generallity of Infants, from which your Churches take their very rise: By all which it is very apparent, that no outward relation whatsoever can truly instate Infants, as members of the visible body of Jesus Christ.

And therefore untill you be able to prove their faith by their works, you cannot prove them to be of Abrahams seed, and if not so,



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then no heirs of the promise : So that by the same rule that you admit of the Infants of beleiving parents, you may as well admit of the Infants of unbelieving Parents, for it is as probable to prove a believer as the other, as I have already proved out of the 18 chapter of *Ezekiel*, for untill any person whatsoever hath denyed himself, taken up his Crosse, and doth follow Christ in the regeneration he cannot be a visible Disciple of Jesus Christ.

Beware therefore how you shelter yourselves any longer under the shadow of *Egypt* (least it be your confusion) I mean under the fleshly Covenant of federal holiness, which it hath been the rise of your Church, so without doubt it will likewise be the ruine, O blush to thinke of that your more then Beldam like madness: Yea, I am confident that so many of you as are rational cannot but conclude the same: A gallant foundation I will assure you for so goodly a Fabrick to be built upon, onely christned by a wrong name, for instead of a Nationall Church, they should have called it the Babie Church or rather the *Babel* Church. And yet know I am not in all this about to cut off the entail, according to Gods eternall decree of Predestination concerning Infants membership in

the everlasting Tabernacle of Heaven, for albeit we know the revealed will of God, and so can'to judge the tree by the fruit, yet we are not to judge of his secret will, for of such the Lord onely knoweth who are his ; but concerning the other (*viz* men of years) we have a certain rule to judge by.

But for all this, me thinks I here the hammering or forgeing of an other Objection against the clear truth I have declared, which they raise from this Scripture, *Viz. The unbelieving woman is sanctified by the believing man, and the unbelieving man by the believing woman, else were your children unclean, but now are they holy* ; and from hence they infer, That children born of such Parents, are, and ought to be esteemed as visible members of Jesus Christ.

To which Objection I return this Answer, (with that I have formerly given in relation to this particular, *viz.*) unless they can prove that the carnall seed by which such children are begotten (by such parents) hath an inherent holiness in it, which the carnall seed of unbelievers hath not, it is a meer madness to imagine : But if they suppose it hath, then I demand how it came to passe that *Esau* was unholy, being begot by *Isaac* and *Rebecca*, and contrariwise how is it that wicked Parents

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rents may beget godly children (as is proved at large in *Ezekiel chap. 18.* if you compare the 5. and 10. verse, and the 14. and 18. verse together, So that the holiness aforementioned must of necessity be meant of such a holiness as extends it self only as to point of use, or injoyment, and therefore may be attributed to any other thing which a believer shall have need of, as to his meat, drink, or apparrel, &c. in which sence, *To the pure, all things are pure, Tit. 1. 15.* and contrariwise, *To the unbelieving nothing is pure,* as in the same Verse.

And that this is the true sence of that Scripture will further appear if you rightly consider of the aforesaid alledged Scripture, for it is very clear, that the aforesaid unbelieving man or woman there spoken of, remained yet in the state of unbelief, albeit they were so esteemed as holy; so that the Church of *Corinth*, did not any wayes admit of such persons (as aforesaid) into Church-fellowship, for their imputative holiness sake, and consequently neither of such children as were born unto them, for by the same rule they might admit of the child, they might as well have admitted of the unbelieving Parent, which without all controversie they did not, for the Church of Christ ought in no wise to have fellowship with unbelievers as I have

have sufficiently cleared, and therefore not with any such persons as aforesaid, whether men, women, or children.

Again, I suppose you will not say, that the children of such parents as aforesaid, are more holy than those, whose parents are both believers, and if so, then the former instances is of force enough to refute so fond an opinion. Again, it is clear, from *Rom. 4. 13. 14.* that we can claim no such priviledge by the law of nature, *For the Promise, that Abraham should be Heir of the world, was not to his seed through the Law, but through the righteousness of Faith, for if they which are of the Law (or carnall seed) be made Heires, then Faith is made void, and the Promise of none effect.* What plainer satisfaction then can be given to persuade any ratioll man of the ridiculousnesse of the inherent holinesse, which they attribute to Infants of beleieving parents, more than of others, in as much as it is altogether impossible, to prove the children of such parents believers, more than others.

But in case this answer should not suffice to alter your erroneous judgements, I shall indeavour more fully, to discover the Apostles meaning in the aforesaid Scriptures, where it is most evident, that the matter then in controuersie amongst the Church of Co-

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*riuth* was not upon any such score (as you fallſly ſuggeſt) but whither, or no, ſuch of them as had unbeleeving Wives, or Huſbands, ought to put them away (according to that example in *Ezra*, Chap 10.) as it is clearly manifeſt, 1 *Cor.* 7. 12, &c. where the Apoſtle, by way of answer, delivereth his judgement in theſe words, *viz.* That if any brother had a wife that did not beleeve, yet, nevertheſſe, if ſhe was pleaſed to live with him, he ought not to put her away: and ſo likewise, in caſe any ſiſter had an unbeleeving huſband, &c. But if the unbeleeving depart, let him depart, &c. by all which it is likewise clear, that it was cheiſly permitted as to point of converſion, as in *verſe* 16. where the Apoſtle rendereth a reaſon for that his judgement, in theſe words, *viz.* For what knoweſt thou, O Wife! whether thou ſhalt ſave (or convert) thy Huſband? Or how knoweſt thou, O Man! whether thou ſhalt ſave, (or convert) thy Wiſe, &c. And not in the leaſt, that either the unbeleeving man, or the woman unconverted, was made a Beleever by their continuing in ſociety together, or the children begotten by them.

I appeal therefore even to your own conſciences to judge, whether the yet conſtruction of the generallity of your Preiſts upon this Scripture be according to the mind and will  
of

of God, ( as in their admitting of children, as Members of their Churches ) or what reason they have to permit of the child more than of the parent, whether father or mother, or in what sense they can judge the child to be a beleever, more than its aforesaid parents, but the wonder is not very great, in as much as they multiply like to like, for as their Churches is a compound of light and darknesse, of Christ and Antichrist, so it is their desire, to supply it with such Members as may hold up the trade which they drive thereby, for if ere they were confined to reduce their Churches to the Gospel pattern, they very well know, that their trading is lost, and their ruine inevitable, in as much, as both their Calling, Church, and Maintenance, all depend upon that childish foundation of Infant baptism: For how can they be true Ministers, not being of a true Church? And how can they be of a true Church, without the true seales of the Church? ( whereof Infant-baptisme is none, as I have clearly proved; ) so that without all controversie, they may be concluded Anti-christian, even from head to hoof, from root to branch,; and certainly for that very things sake it is, that the Lord hath been, and yet is, in controversie with them, yea, in such a controversie, as that he  
will



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will pluck them up root and branch.

Yea they will one day finde by wofull experience that such mungril assemblies, are not the Spouse of Jesus Christ, but contrariwise the sanctified ones in Jesus Christ, the called ones, the faithfull brethren, the beloved of God, the regenerate ones, as the Preface to *Pauls* Epistles doth clearly manifest, and not the unregenerate ones, nor unbelievers, nor unsanctified ones, or uncalled, &c.

Will you not then henceforth tremble, O ye pretended Churches of Christ to joyn such limbs of the Diuel, with your supposed spirituall Fabrick, can you imagine that the true body of Jesus Christ can bear the burthen of such deformitie, that the greatest number of Christs members, should consist of the limbs of Satan, that the greatest part of that spirituall Fabrick, should be composed of carnall, dead, and unhewn stones, as you are generally composed of; for shame, O yee wise men, walk thus no longer. Is it possible to make Christ and Antichrist to agree in such a harmonie as you strive to modell them into: No certainly, they ought to be a peculiar people, a royall Priesthood, (that they should shew forth the praises of him that hath called them out of darkness, into his most marvellous light) whom the Father thus seeketh to worship him.



O then the wonder of these dayes, wherein so much light hath broke forth, that so many learned, so many wise, so many prudent men should not be sensible of so plain a truth; certainly we must conclude it is the will of God to hide it from them, and to reveal it unto babes. Even so Father, for so it seemeth good in thy sight.

The next consideration I shall present you with, ariseth from these words in *Mat. 18. 20.* viz. *For where two or three are gathered together in my Name, there am I in the midst of them,* from which words you may observe, that they must be all such as meet together in Christs Name, and not in any other name, not one of them in his Name, and another in anothers name, and a third person in a third name, &c. no doubtless, he will not be in the midst of such a meeting. Now if they must all come in his name, it must consequently follow that they ought to know him, in whose name they come in, as also that it be voluntarie; and not compulsive, according to that of the Psalmist, *In the day of thy power the people shall bring a freewill offering unto thee, &c.* They must then come freely.

In consideration hereof, I cannot weep enough for the grosse absurdity of those backsliders; (Backsliders indeed) it is a fit  
name

28 *A general Exhortation to the world,*  
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name

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name for them, for how doe they indeavour to bring the people of God back again into *Egypt* where the now abolished Covenant was made with our Fathers) by admitting of such, as come in, they know not, whose name, as those of their infantrie, &c. as also by compelling of others whether they will or no; yea, even of such who are so farre from coming in the name of Christ, that no name is in their mouthes, but what is properly the language of the Divil. And are these a likely people thinke you for Jesus Christ to have comunion with in his Ordinances: Certainly if you have but the least dram of reason in you, you mvst of necessitie judge such actions both unreasonable, and abhominable. I mean by admitting of Infants, and permitting of unbelievers, as visible members of the visible body of Jesus Christ.

But to the end you may be wholly taken off from all manner of Objections, I will add another reason to clear up your judgements, as to the ridiculousness of Infants Membership in the visible Church of Jesus Christ.

For it is most undoubted in the Church of Christ, that whosoever is once thought worthy to be admitted a member of that societie, ought not to be denied the participating of the rest of the Ordinances which appertain

pertain to a believer, as it is clear from the very commission it self, *Mat. 28. 18, 19, 20.* where Doctrine and Baptism being once received by any person, they ought not after to be withheld from the Observation and practise of whatsoever is commanded by Jesus Christ.

But it is most evident, that the practise of your Churches is quite otherwise, for albeit that you admit of Infants into Church-fellowship through the gate of Baptism; (by which it is as clear as the Sun in its brightest lustre) that they have the like Priviledge to that you call the Supper of the Lord, as any one amongst you can, or ought to have; yet the aforesaid Supper is withheld from them (as in modestie you cannot deny) yea, I am assured you would not by any termes be perswaded to administer it unto them, which to me hath been an act to admiration. For in as much as they are owned by you as members of your Church, how is it that you dare deny them the benefit of that other ordinance; when it is so evident, that all such persons as had once passed the aforesaid Principles, or degrees in the School of Christ, was freely permitted, not only to the Apostles doctrine and fellowship, but likewise to *breaking of bread*; and to prayer, *Acts 2. 42.*

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46. in which societie there was none exempted, as in v. 44. How is it then that you dare thus peremptorily oppose the undeniable practice of the Apostles, of whom you pretend to bee followers : I suppose your answer will be, Because Infants have not faith to discern the Lords body ; and if this be all ( as I know not what else you have to say for so doing, ) I blush at your impudence, to entertain such as members of Christ, unto whom you are ashamed to communicate the Ordinances of Christ.

For by the same rule you dare not permit them to receive the Sacrament of Bread and Wine, for want of faith to discern the Lords body, ye ought as well to deny them the Sacrament of Baptism, because they cannot understand what is meant thereby, as in *Luke 3. 3. Rom. 6. 34 Gal. 3. 27.* yea, I would gladly know any one principle in Religion that they are in the least measure capable of, whether it be Repentance from dead works, Faith towards God, the doctrines of Baptisme, and of laying on of hands, resurrection from the dead, or of eternal judgement, which is only the milk of the Word.

Again, cannot such of your Infant-members eat and drinke as well as hear, can they not as well discern the Lords body in the Sacra-  
ment



ment, as understand the doctrine of Baptism. But if they can neither so hear as to understand, nor so see as to perceive the Mysteries of the aforesaid Ordinances, how are they fit stones for such a spirituall building (as the visible Church of Christ ought to consist of) how are they fit to judge of spiritual food, when they cannot distinguish of carnal; how are they fit to know the Father of Spirits, when they are not of capacitie to know their parents in the flesh? How are they fit for a spirituall worship, that doth not know the bodily worship? Can they put on Christ by Baptism, *Gal. 3. 27.* before they know how to put on their own clothes? O how am I troubled at this your desperate wickedness.

Yet for all these clear and undeniable Arguments, I know that some of you will yet urge that Text in *Mark 10. 14.* *Viz. Suffer little children to come unto me, and forbid them not, for of such is the kingdome of God, &c.*

Now to the end you may come to a clear understanding of this Text of Scripture, it is requisite to consider the circumstances relating to that speech of Jesus Christ, to which purpose, you may first observe, to what end such children were brought to Christ, as in *v. 13. viz. That Christ should touch them,* Or as *Matthew* rendreth it, *To put his hands*

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upon them, &c. *Matth. 19. 14.* Or, *To lay his hands upon them, as in vers. 15.* So that it is plain it was not to baptize them, neither is it likely that Jesus did baptize them, in as much as Jesus himself baptized not, *John 4. 2.* Neither is it likely that they were baptized before by the Apostles, for they had forbidden, *yea rebuked those that brought them, as in v. 13.* Neither is it likely that they were baptized, after that Christ had so admitted of them, for it is said, *That he laid his hands upon them, and departed, Matth. 19. 13.*

Again, the next thing you are to consider is the cause or reason that Jesus Christ did so admit of them, as to lay his hands upon them, and blesse them, and this is cleared up in these words, *Viz. For of such is the Kingdome of God. As also in these words, Verily I say unto you, Whosoever shall not receive the kingdome of God, as a little child, he shall not enter therein.*

Mark the words, *Of such, Of such what, Of such little Infants as they were,* (in point of yeares, or stature, or knowledge, *Surely, m.* For if so, in what condition are men of years in, therefore you must of necessitie find some other construction of the Words, which must be by way of comparison, as is cleerly made out unto you in that passage betwixt Jesus Christ and *Nicodemus, Job. 3. 1.* as I have formerly mentioned (*viz. in point of Regene-*

ratio

ration or new Birth) for it is there evident, that *Nicodemus* himſelf waſt to become as one of the aforeſaid children, or he could not ſee the Kingdome of God. *Not one and the ſame with them*, as he at that time did fallſely conjecture, as in *v. 4. 9.* But one by way of paralel, as betwixt the children of the fleſh, and the children of the Spirit; betwixt ſuch as are born from below, and ſuch as are born from above, as in *v. 3, 6, 7.*

So that if you will truly underſtand the Regeneration or new Birth, (which the former words (*Of ſuch,*) hath reference unto) you muſt compare the one with the other: I mean the *naturall* with the *ſpiritnall*, and by ſo doing you will come to a true underſtanding of the nature and qualities of Goſpel-children: For whoſoeuer ſhall not receive the kingdome of God as a little child, hee ſhall not enter therein. Not that little children, becauſe little children, receive the kingdome of God, or are therefore Goſpel-children, becauſe little children, but becauſe Goſpel-children muſt be begotten, born, and educated in a Goſpel-ſence, as little children are in a carnal or fleſhly ſence. And hence it is that the Apoſtle draweth a comparison betwixt the Spirit, and water, and the Father, the Word, and the Holy Ghoſt, *1 Joh. 5. 7, 8.* Now to the end we may better paralell the children of the Fleſh,

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with the children of the Spirit; I shall offer  
these particulars to consideration. And first,  
As in relation to a naturall birth, there is re-  
quired natural Parents; so likewise as to the  
Regeneration or new Birth there is likewise  
required spiritual Parents. And hence it is  
that the Apostle calleth the *Corinthians* his  
beloved sons, and averreth that in Christ Je-  
sus he had begotten them through the Gospel,  
*1 Cor. 4. 14, 15.* The Apostle *Peter* doth likewise  
discover the seed by which they are so begotten,  
*Viz. By the incorruptible seed of the word of*  
*God, which liveth and abideth for ever, ch. 1. 23.*  
The Apostle *Paul* declareth also how the  
new creature is brought forth, *Viz. By putting*  
*off the old man with his deeds, of fornication,*  
*uncleanness, inordinate affection, evil concupi-*  
*scence, and covetousnesse, which is Idolatrie:* As  
also by putting off *anger, wrath, malice, blasphemie,*  
*filthy communication, lying, &c.* And con-  
trariwise by putting on the new man, which is  
renewed in knowledge, after the image of him  
that created him: As also by putting on as the  
elect of God, holy and beloved, bowels of mercie,  
kindness, humbleness of minde, meekness, long-  
suffering, forbearing one another, and forgiving one  
another, even as Christ hath forgiven them, &c.  
*Col. 3. 5, 8, 9, 10, 12, 13.* The Apostle *Peter* doth  
likewise describe the nourishment by which  
such

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such *Gospel-Infants* are nourished up to their increasing, with the increasings of God, as in 1 Pet. 2. 2. where he calleth it, *The sincere milk of the word*, which is further explained by the Apostle, *Hebr. 5. 12, 13, 14.* and *6. 1, 2, &c.* to be the *six Principles of Religion*. And thus have I shewed you wherein the New Birth doth consist.

And hence it was that Jesus Christ took an occasion to present a little child before his Apostles, (to the end he might reprove their pride of heart, and vain ambition which was amongst them to lord it one over another. As in *Luke 9. 46, 47.* and *Mark 9. 33, 34, 35, 36.* *Matth. 18. 1, 2.*) telling them that, *Except they were converted, and did become as little children, they could not enter into the kingdom of heaven*: Now the manner how he would have them become such, is clearly declared in the following verse to be in point of humilitie, as in these words: *Whosoever therefore shall humble himself as this little child, &c.* by way of regeneration or new birth, as I have already declared, and not in the least to prove that little children, because little children, are regenerated or born again within seven or eight dayes after their first birth; If any will say they are, I demand how, or by what meanes they come to be so? Sure I am, it cannot be by the outward or external means of preaching

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and hearing (which is the ordinary means to attain thereunto) as the Apostle testifieth, *Rom. 10. 17.* neither can it be any inherent holiness, that is infused into the child by meanes of the the *bodily seed* of the parents, for the Apostle saith, *That we are all by nature the children of wrath, Ephes. 2. 3, &c.* Yea even *Paul* himself, as may be cleerly inferred from that place, for he puts himself in the number. Again to urge that all Infants are regenerate, is to set up the *Arminian* Tenent, who denie sin to be a depravation of Nature, but say it is a corrupt imitation, which is a quite contradiction of the Apostles aforesaid Assertion, as also to that wich daily experience doth teach us, by the death of Infants, which if Originall sin were not the cause, then must the Scripture speak falsely, where it saith, *That death is the wages of sin, Rom. 6. 23.* For can it be actuall sin, in such as have not sinned after the similitude of *Adams* transgression, *Rom. 5. 14.* Neither can it be meant only from *Adam* to *Moses*, and no longer, for the Apostle *Paul*, and the Church at *Ephesus* (unto whom he then wrote) was born since *Moses*, whom he acknowledged to be by nature as aforesaid.

So that it is not to be imagined that Infants are regenerated, because Infants, or whilest they



they are in a capacity of not sinning, according to the aforesaid similitude (*viz.* actually) for if so, then there must of necessity be a *twofold regeneration, or new birth*, for if *Nichodemus* had been formerly regenerated (when he was an Infant) then Jesus Christ did clearly put him upon another regeneration, then that he had formerly had, as I have already declared.

Again, I will not deny, but that Infants, whilst they are free from mentall and actual transgression, are the most lively emblems of the regeneration, or new birth, and therefore it was, that Jesus Christ imbraces them and blossometh them, as the true emblem of regeneration, or new birth; but that he blessed them, *as being regenerated*, I utterly deny, for he doth not say, of these are the Kingdome of God, but of *such, viz.* of such as shall become like unto these, such whom these Infants doe typifie, or hold forth, by their humiliation, meeknesse, &c. as the words themselves doe clearly import;) and therefore there can be no argument drawn from these words of Christ, that can truly prove Infants to be incorporated by birth into the state of regeneration; and if so, then the distinction remaineth firm betwixt the world and the Church, for otherwise if Infants were proper  
Mem-

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Members of the visible Church of Christ, then of what sort of people would the world consist of? Certainly it must be of such as were once regenerated persons; and if so, it is very strange to me, that the world should be extracted out of the Church, seeing Christ telleth his Apostles and Disciples (which was his own gathered Church) that they were such as the Father had given out of the world, *John* 17. 6. which is a clear contradiction of the other.

Thus, I hope, I have sufficiently proved, that Infants, in the state and condition of Infants, are onely an *Emblem* of the true Gospel-Infant, and therefore not to be admitted as Gospel-Infants, or Members of the visible Church of Jesus Christ. And therefore, in as much as your Churches are wholly composed of such types or shadowes, and not of the lively substance, I doe henceforth adjure thee, O Nationall Church, as thou wilt answer the contrary at the great day (wherein all hypocrisie shall be discovered and made bare) to come out of that *Babell* of confusion, which thou art now composed of: For otherwise let me tell thee (with a sorrowfull heart) that lamentable confusion will be thy portion; and therefore seeing thou art a self-lover, O love thy self so much, as to wheel  
about

about from that broad track, which will lead thee to thy inevitable ruine, into the narrow path of truth and safety: Consider, I say, how great a dishonour thou hast been to that alone honourable head Christ Jesus, by averring thy loathsome and deformed body, to be his true body, and that to the uttermost of thy humane abilities. But know, O know, that every plant which the heavenly Father hath not planted shall be rooted up, repent therefore of this thy wickednesse, or up you goe, for now the Axe is laid to the root of the tree, O therefore, ere the blow light upon you, that there be no help, repent, I say, of what you folly, by taking unto thee the light of truth, the Candle of the Word, which burneth like a resplendent Taper, and search diligently for the exactnesse and purity of that perfect pattern, which Christ hath left to modell his Church by, and offer no more such vain and lame Oblations, such as hath hitherto, and doth yet, stink in the nostrils of the Lord of glory.

And now if any of you shall say, I am undone, if I condescend to this truth that hath been revealed, as in point of estate, losse of freinds, or any other temporals, and therefore chusest rather to please thy self and freinds, than to obey the Commandements of Jesus Christ,

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Christ, know, that bitter will be the cup that shall be given thee to drink, a cup of pure wrath without mixture, yea, thy very soul shall taste of the bitternesse of his indignation and fury against thee, with a witnesse.

And therefore now at last, albeit I am destitute of arguments, richly clad with carnall perswasions, yet let the integrity and sincerity of my soul, with the plain truth of what I write, be of force to prevail with you, henceforth not to rake together such a masse of defilement, instead of the glorious Fabrick of Jesus Christ, be not slack, I say, henceforth in propagating and perfecting a reall and thorow reformation, according to the exactnesse of the spirituall pattern. Up, I say, why tarriest thou, *Arise, O persecuting Nationall Church, arise, I say, from the error of thy wayes, and be baptized, and wash away thy sins, calling upon the name of the Lord:* I mean, so many of you as are capable of so doing, which I fear are exceeding few, in as much as the major part are without understanding: And to the end you may be further induced hereunto, which I speak to your shame, I desire you would let me know the reason why you are so forward to pin your faith upon your Ministers sleeves, as generally I see you doe: Did the Saints at *Berea* idolize *Paul* and *Silas*

as you doe your singular, excellent, learned, and orthodox Divines, as you call them? Did, I say, those noble *Bereans* put that confidence either in *Paul*, or *Silas*, or *Timotheus*, as you by these? Surely no; for the Text saith, *That they sought the Scriptures daily, to see whether the things which was taught by them, was consonant with the Scriptures, yea, or no;* and surely of the two, I think you will acknowledge the other to be the more worthy persons to be confided in: How is it then, I say, that you even pin your very souls upon their doctrine, without a due examination thereof by the Word of God, which is the Touch-stone of truth? And therefore to the end you may be no longer deluded by such painted Sepulchers, or gorgeous outsides, I shall, by Gods assistance, prove them to be no other then the Ministers of Antichrist, and so consequently to be expelled the Trinity Colledge, or Church of Jesus Christ, of which number both you, and they, are yet so confident to be of.

And first in relation to their Call, which you so much magnifie them for (*viz.*) their Ordination, which hath been handed to them even from the Popes holinesse, as they themselves doe not deny, in their book, wherein they indeavour to vindicate their Government

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ment and Ministry (page 142.) where they  
confesse, it is a great stumbling block to  
many godly people in this *Kingdome*; (in  
which word you may observe their *Kingly*  
*zeal*, in 52. when that book was written)  
but to let that passe: I shall fall upon the sa-  
tisfactory Answers, which they there offer  
to prove their Ministry lawfull, albeit it was  
received from Anti-christians.

And to prove that their Assertion, they  
distinguish betwixt a defective Ministry, and  
a false Ministry, as betwixt a man that is lame,  
or blind, and a man that is but the picture of  
a man.

Now in this their learsed and orthodox  
distinction (pag. 143.) there is these things  
worthy your observation: *viz.*

1. In that they doe acknowledge there is  
a false Ministry, and a defective Ministry.

2. That the defective Ministry is a lame or  
blind Ministry.

3. That the false Ministry is no more a  
Ministry, then the picture of a man is a man.

In reference to which, I shall in the first  
place deliver their own judgements, in rela-  
tion to their *own Ministry*, in their own words  
(pag. 143:) where the whole reverent Assem-  
bly of Presbyters, &c. met together, &c. maketh  
this ingenious confession, as being upon  
the



the stoole of Repentance : viz.

*We doe not deny, but that the way of Ministers (meaning themselves) entering into the Ministry by the Bishops, had many defects in it, for which they ought to be humbled; so that themselves grant it a defective Ministry; which is a very humble confession indeed, of so reverent an Assembly, to acknowledge their own Ministry to be both lame and blind, for so they have done, by confessing it a defective Ministry, and that by an unavoidable consequence: For that Ministry (say they) which is a defective Ministry, is a lame or blind Ministry.*

But they there confesse their own Ministry to be a defective Ministry, and that in many things, pag. 143.

*Ergo, a lame or blind Ministry.*

So then *at the best*, such Ministers as have received their ordination from Bishops (and so originally from the Pope) have received a lame or blind ordination, and that by their own confession.

But they think they can apply a plaister to this sore, or stumbling block, as they call it (*which well they may*) by adding these expressions to their former confession: viz.

*That notwithstanding all the accidentall corruptions, yet it is not substantially and essentially*

cor-

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corrupted; and for proof hereof, they instance  
in such baptisme as is administred by Popish  
Preists, which (say they) all orthodox Divines  
account valid, though mingled with much drosse,  
because the party baptized, is baptized in the  
name of the Father, Sonne, and Holy Ghost: And  
therefore (say they) when a Papist turneth Pro-  
testant he is not baptized again, because the sub-  
stance of baptisme is preserved in Popery through  
many defects; by which orthodoxal Argument,  
they think they stand upon a sure foundation;  
for by the same rule they infer, that albeit the  
Ordination of their Ministers by Bishops (and  
so originally from the Pope) be blind or lame,  
by being mingled with many circumstantial  
defects, yet (say they) it is lawfull, and valid,  
for the substance of it.

These are the grand Reasons, or Steps, laid  
by the aforesaid Assembly (as they call them-  
selves) to help their like blind, and lame Pa-  
rishioners over the aforesaid stumbling block;  
but wofull experience hath taught them to  
know, that these their Reasons, or Steps, are  
as blind, and lame, as their aforesaid defects;  
and that at the most they will bring a man  
lovingly to the block, but not over it, unless  
he will hazard his life by a fall.

But that the truth thereof may clearly ap-  
pear to all their deluded Parrishioners, I shall  
take

take some more than ordinary paines, to compare those their orthodoxal weights with the Word of God in the ballance of the Sanctuary, to the end you may the better judge of the deceitfulnesse of them (which through your hitherto lamenesse, and blindness, you could not discover.

*And first of the first (viz.) That their Ministry is defective onely by accidentall corruptions, not by substantiall, and essentiall corruptions.*

In answer to which, I shall urge these Texts of Scripture (not doubting but they will grant me, that the Pope, or Papacy of Rome, is the Antichrist, which surely they must, *unlesse they will take it upon themselves*, which I presume they will not, having learned better manners, then to usurp their Mothers title, *Rev. 17. 5. viz. 2 Thes. 2. 3, &c.*) to prove, that the Antichrist, or Man of sinne, or Sonne of perdition, was not to exalt himself casually, or accidentally, but by appointment, or in a fixed or set time, as in *ver. 3.* where the Apostle urgeth a necessity thereof before the coming of the day of Christ; as also in *verse 6.* where he, as it were, prefixeth a certain allotted time for his revelation, which he there termeth *his time.*

Again, that the aforesaid Antichrist was  
D not

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not to oppose Christ onely in circumstantial, but also in substantial, and essentials; I likewise prove from *vers* 3. where his very Character doth import as much (*viz. the Man of Sin, the Son of Perdition:*) as also by his actions or deportment, as in *vers* 4. where he is likewise described to be such an one, as should oppose and exalt himself above all that is called God, or that is worshipped (*yea such an one*) who as God, should sit in the Temple of God, boasting himself that he is God, which with *Dan.* 8. 11, 12, 13, 14. and *Rev.* 11. 2, and 12. 6, 7, 8. I think is proof enough to perswade any rationall man that he was to oppose Jesus Christ in substantial, and essentials, as well as in circumstantial; but in case it doe not, I shall descend to Particulars.

In the first place, I shall urge his change of the Essence of the Church of Jesus Christ, into the Order of *Aaron*; Witness his Triple crown, his gorgeous attire, their severall Orders of Priests, Jewish maintenance by Tithes, their Jewish meriting, or justification by works, their satisfaction for sin by a temporall punishment, which they gather from *Exodus* 32. 28. their Chrismes, Ointments, Altars, use of Candles, Musick, &c. All which doth manifestly prove that he hath subverted even the very essence or substance of the Church

Church of Christ, there being not the least ground for such things under the Gospel.

2. As in relation to the Sacraments, it is very apparent, that he hath altered the very rationall sense of them, as plainly appeareth by his practise: As first, In relation to Baptism: For albeit that Jesus Christ did in expresse termes command his Disciples; First, to teach, or disciple before Baptism, as in *Mat. 28. 19, 20.* Yet notwithstanding hath he taken the boldness, or audaciousness to baptize before he teach; *Witness Infants Baptisme*, still practised not onely by the *grand Whore*, and *mother of Harlots*, her self, but also by her three Daughters yet extant amongst us (you may easily guesse my meaning) as also a quite subversion of that Text in *Mark 16. 15, 16.* (where both doctrine and faith is required before Baptism, and that by the expresse words of Jesus Christ himself, by their aforesaid practise of baptizing Infants, by which practise they doe in plain termes tell Christ to his face, that they both dare, and will oppose his commands, and his Apostles practise, as is most evidently proved by a cloud of witnesses; as by John the Baptist, *Matth. 3. 1, 2, 5, 6.* *Mar. 1. 4.* *Luke 3. 3.* *Acts 2. 38.* and *8. 35, &c.* and *16. 14, 15. 31, 32, 33.* with severall other places, as also in *Hebr. 6. 1, 2.* where the A-

posle placeth Baptism in the third degree of the Principles of Religion, placing faith and repentance before, and yet the aforesaid Antichristian Whore, and her abettors, will take it out from thence, and place it in the very first of them.

Again, as in relation to the Lords Supper, or breaking of bread, witness the Papall Tenent Transubstantiation, as a notorious subversion of that Sacrament also; as also their justification by works, which with that I have formerly cited, I thinke is sufficient to prove that my Assertion, VIZ. That the Papal Ministry of Rome, hath not onely changed the Ministry of Christ in circumstantials, but also in substantials, and essentials.

Now in that the aforesaid man of sin, or Son of Perdition, hath taken the boldness to give forth another law, then Jesus Christ hath enacted or appointed for his Church, or the same Law in other termes, is as high a degree of treason against Jesus Christ, as the coyning of other mettall in a Common-wealth, then that the said Common-wealth hath ordained and appointed, or the same mettall with any other stamp then the said Common-wealth hath given.

Again as the aforesaid coin, ceaseth to bee the States coin when another stamp is put upon



upon it, and becomes *his* or *theirs* who gave or fixed another *stamp* upon it. Even so when the aforesaid *man of sin, &c.* had once set his own *stamp* or *character* upon the *Church, Ministry, Doctrines, Ordinances, maintenance, precepts or practises* of *Jesus Christ* and his *Apostles*.

The aforesaid *Church, Ministry, Doctrines, Ordinances, maintenance, precepts or practises* of *Jesus Christ* and his *Apostles* becomes the aforesaid *man of sin, &c.* Who gave, or fixed another *stamp* upon it, or giveth it forth in other terms then *Jesus Christ* and his *Apostles* hath given them. Again as the people of this *State* or *Common-wealth* ought not to receive any of the aforesaid *coin*, upon any other *terms*, or with any other *stamp*, then the *Parliament* hath given, or alloweth of. So in like manner ought not the people of *God*, or professors of *Jesus Christ*, to receive the aforesaid *Ministry, Doctrines, or Ordinances, &c.* of *Jesus Christ*, that hath the aforesaid *Antichristian stamp or character* upon them.

Again, as no *State* or *Parliament* ever yet allowed any to interpret their *Acts* but themselves. So likewise ought not that *man of sin* to have made his own *interpretations* there upon the aforesaid *Ministry, Doctrines, Ordinances, &c.* of *Jesus Christ*.

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Again, as whosoever shall put his own, or any other mansence, or interpretation upon any Penall Statute, and passe judgement and sentence upon the same, doth thereby make himself guilty of *Treason*, for that in so doing, he tries, judges, passeth sentence, and condemnes, not by, in, and from the right power, and Law of the People in Parliament: But in, from, and by his own right and power, and therein, and thereby is the Legislator to, and so King of the People, and Parliament.

So likewise for *Antichrist*, or that man of sin, or son of Perdition, to take upon him not onely to interpret, but also to change and alter the aforesaid Church, Ministry, Doctrine, Ordinances, maintenance, precepts, and practises of *Jesus Christ* and his Apostles, hath by so doing made himself likewise guiltie of *Treason*, for in so doing, he hath tryed, judged, and passed sentence and condemnation (upon the people of God) not by, in, and from the Law of *Jesus Christ* and his Apostles, but in, from, and by his own right and power, and therein and thereby is the Legislator to, and so King of the servants of *Jesus Christ*, according to the Prophecies concerning him; as the former Scriptures doe cleerly testifie of him.

From all which it is undeniable, that the aforesaid *Antichrist*, or man of sin, or son of Per-

*Perdition*, is a *professed Traitor* to *Jesus Christ*, his *Apostles*, and *Saints*, as also not only a *barlot*, but even a *mother of barlots*, and so consequently *none of the Spouse of Jesus Christ*, since shee adulterated his *Church*, *Ministerie*, *Doctrine*, *Ordinances*, *maintenance*, *precepts* and *practises* of *Christ* and his *Apostles*, by fixing his own *stamp* and *superscription* upon them, by bewitching the *Nations* with her cup of *abominations*, deceiving poor silly souls with the fair shew of *Religion* and *Piety*, as also by corrupting of *Historie*, *false Expositions* of *Scripture*, *subtile distinctions*, *false traditions*, *abominable blasphemies*, speaking against *God*, his *tabernacle*, his *Saints*, rendring them odious to the world, &c. From all which I say, we may safely conclude, that the *Church of Rome*, since it became the *Seat of Papacie*, hath been no longer a *Church* of *Jesus Christ*, failing in some particular accidentals, but contrariwise the *Church* or *Synagogue* of *Satan*, or *Antichrist*.

Now if this be granted (which I thinke cannot in modestie be denyed by the present *National Churches and Ministers*, I shall thus argue from what hath been spoken, viz.

1. That *Church* and *Ministry*, which is divorced from *Jesus Christ* for her *fornication*, *adultery*, *whoredome*, and *treason* is no more

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the Church of Jesus Christ, but contrariwise  
the Church and Ministerie of Antichrist, that  
Man of Sin, or Son of Perdition, who was the  
cause thereof by fixing his own stamp upon  
them, as aforesaid ( *Viz. the Crosse in the fore-  
head in Baptism, and the mark of maintenance  
by Jewisb Tythes in the hand* )

But that the Church and Ministerie of  
*Rome* hath been such a Church and Ministerie  
since she became the Papall seat or sea, hath  
been, (and may yet be) sufficiently proved,  
in as much as the same practise remaineth yet  
in her.

1. Therefore the Church and Ministerie of  
*Rome* hath not been the Church and Mi-  
nisterie of Jesus Christ, since the afore-  
said time of her Apostacie, but contrari-  
wise the Church of *Antichrist*, or *Man of  
sin*, or *son of Perdition*, as aforesaid.

2. That Church and Ministerie, which is  
the Church and Ministerie of *Antichrist*, &c.  
Both *circumstantially, substantially, and essenti-  
ally*, cannot (whilst such a Church and Mini-  
sterie) act any thing by the *authoritie of Christ*.

But that the *Church and Ministry of Rome*,  
hath been such a Church and Ministerie, since  
her aforesaid *Apostacie* hath been cleerly pro-  
ved.

Therefore the aforesaid Church and Mini-  
sterie

sterie of Rome, could not since that time, act any thing by the *authoritie of Christ*.

3. That *Church and Ministry* that cannot act any thing by the *authoritie of Christ*, cannot constitute, or ordain *Churches and Ministers of Jesus Christ*.

But the *Church and Ministerie of Rome*, could not since the *aforesaid* time act any thing by the *authoritie of Jesus Christ*.

Therefore they could not constitute *Churches*, or ordain *Ministers of Jesus Christ*.

4. Those *Churches and Ministers* which were constituted, and ordained without the *authority of Jesus Christ*, are neither the *Churches* or *Ministers of Jesus Christ*.

But the present *Nationall Churches and Ministers* were constituted, and ordained without the *authoritie of Jesus Christ*, as proceeding from the *Papacie of Rome*.

Therefore they are neither the *Churches* or *Ministers of Jesus Christ*, but contrariwise the *Churches*, and *Ministers of Antichrist*, or that *man of sin*, or *Son of Perdition*, by whose *Authority* they became such.

Thus by *Divine assistance* have I cleerly proved to the eye of all rational men, that the present *National Churches and their Ministers*, are *Antichristian*, or *Daughters of the aforesaid mother of Harlots*, which I have

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have taken the more pains in, for that I presume it may be of great use to stir you up to a greater detestation of their abominations. And now to the next in Order, (*Viz.* to their former instance in relation to Baptism,) whereby they would gladly prove the lawfulness of their Church and Ministrie.

For (say they) that Baptism which is received in *Popish Churches*, and *Popish Priests*, is accounted valid by all *Orthodoxall Divines*, &c. And therefore when a *Papist* turns *Protestant* he is not baptized again, because the substance of Baptism is preserved in *Pope-ry*, under many defects (and therefore likewise a defective Baptism by their own confession; and so consequently a lame or blinde Baptism, and so suitable to their Church and Ministrie, as they have ingeniously confessed, which I look upon as some spark of Grace glowing in that Assembly; which I hope will kindle into a flame of Repentance both in respect of themselves, and the people that have been, and are not so deluded by them, (as yet to believe that the aforesaid Church of *Rome*, was not as well a Harlot in her Presbitery, as in any other substantiall or essentiall whatsoever: ) And therefore it is of *Necessitie* that the Daughters of the Harlot maintain the Baptism and Ministrie of their aforesaid Mother,



Mother, because in them two very particulars consists their very *Basis*, or constitution of their own Churches; for if they should deny the Baptisme and Ministry of Antichrist, or Church of *Rome*, to be a true Baptisme and Ministry, they doe thereby deny the Baptisme and Ministry which they have received themselves (from her) to be a true Baptisme and Ministry, and if so, how are they a true Ministry without a true Baptisme, and if no true Ministry, then how dare they take upon them the aforesaid title of *Orthodox Divines*? Again, if no true Ministers, what would become of their tithes? so that, I say, it hath been ever the subtilty and craft of the younger Harlots, still to reserve Infants Baptisme, and Ministry of the Church of *Rome*, knowing assuredly, that if that once fail them, they are, as it were, destroyed in a moment, they being to their Idoll Temples, as the two pillars was to the house of *Dagon*, *Judg.* 16. which when no sooner removed, but presently the whole fabrick of each of their buildings will be wholly ruined.

So that it is very remarkable, that each of the aforesaid Daughters doe still contend earnestly for their Mothers *Pattent*, for the upholding of their yet continued, but decaying *Baptisme*, and *Ministry*.

Now

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Now by the same rule, that Antichrist could not act by the authority of Christ, in point of *Ordination*, no more could he in point of *Baptisme*.

But it is clearly proved, that *Antichrist* could not act by the authority of Christ in the one, and consequently not in the other, so that both the *Baptisme* and *Ordination*, which the aforesaid *orthodox Divines* have received from the Harlot their Mother, is not at all by the authority of *Jesus Christ*.

Now to the end you may have a fuller discovery of their fallacies, I shall let you know what further plea they have to intangle you, and then give a reply unto them, to the end you may be able to deal with them at their own Weapons.

*Object.* And first, they conclude themselves to be lawfull Ministers, because they were designed to no other office, but to preach the Word, and administer the Sacraments, according to the will of Christ.

*Ans.* Now that these crafty ones may be taken in their own wiles which they have imagined; observe how they have performed their office (if they had had a lawfull call thereunto, as it is clearly proved they had not) for instead of preaching the Word before the administering the Sacraments (in the plurall)

plural ) it is notoriously known to you all, that they administer one of them two Sacraments before they preach unto the party that receiveth it. (*viz.* that of Baptisme) so that from their own mouths they may be judged of a wilfull breach of the Commands of Jesus Christ, *were they his Ministers*, as I have proved, they are not.

Object. *Again, God hath sealed the truth of their Ministry, by his blessing upon it.*

Ans. If they mean in point of conversion, you may say much more by the Ministry of the Pope.

Object. *If they be Antichristian Ministers, How is your conversion Christian.*

Ans. What have they converted you unto? if you answer not, I will tell you; They have brought you meerly from one *Babell* to another, for by how much their *Mother* is the *Mother of Harlots*, they must be *Harlots themselves* as well as their *Mother*: and so consequently, as their *Mother* could not *act* any thing by the authority of Christ ( in that she was, and is yet, a Harlot, and so divorced from Christ ) so much lesse can her *Daughters*, in that they were never yet the *Spouse of Christ*, which their *Mother* once was, whilst she abode a Virgin espoused to Christ, and therefore nath more to plead than they.

Again,

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Again, it is impossible that they should desire to convert you to be better than they are themselves; but it hath been clearly proved, that they are *Antichristians* both in their *Church* and *Ministry*; and therefore you are no better so long as you continue of the same judgement, and fellowship with them, and hence it is, that they have put the afore said question so subtilly unto you; for by the same rule, that you will acknowledge your conversion from Prelacy to Presbytery to be *Antichristian conversion*; you must likewise, of necessity acknowledge them to be *Christian Ministers*, and thus, like subtil Serpents, doe they goe about to insnare you by their crafty jugglings.

Whereas the plain and naked truth is, they have (as I said before) onely inveagled you from one *Babell*, or house of Harlots, to another; for if your conversion by them (as afore said) be a *Christian conversion*, it doth clearly argue that that, from which you was converted, was *Antichristian*, so that by such expressions, they doe absolutely declare them of the *Prelatical judgement* to be *Antichristians*, and so consequently themselves, in as much as the constitution of their *Church* and *Ministry* was received from such *Antichristians* (as afore said :) which two particulars, being

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being the very Basis, or foundation of their Religion, doth clearly demonstrate.

*Object.* But they will tell you, that they were ordained Ministers by the aforesaid Antichristian Bishops; not as Lord Bishops, but as they were Presbyters (*viz.*) Antichristian Presbyter. Whereas

*Answer.* I would gladly know, which of your present orthodox Divines did, or durst, have told the aforesaid Lord Bishops so to their faces, at the time they received their Ordination: but to the matter in hand (*viz.*) whether the aforesaid Prelates, or Lord Bishops, or Presbyters (as they did look upon them then to be) did act at that time by the authority of Jesus Christ, or of Antichrist, or that Man of sin, or Son of perdition, for it is undoubtedly certain, that whose Instruments, or Servants, they were in the aforesaid Action, his work they did in that Action, as in Rom. 6. 16.

But that they were the Servants of Antichrist, in that their Act of Ordination, hath been clearly proved, as also in that they could administer no other Ordination to the present Ministers, then that which they themselves had received of their Predecessors, which the present Ministers have declared to be Antichristian, as aforesaid.

There-

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Therefore the aforesaid *Presbyter Bishops* must of necessity give, or administer, the same *Antichristian Ordination* upon the present *Ministers*, or *orthodox Divines*, as you call them, when they were ordained. Again, in as much as the *Church of Rome* became a *Harlot*, she was in no wise the *Spouse of Jesus Christ*, but wholly divorced from him, and that to all ends and purposes, both as to *Body, Members, and Spirit*, (as in *1 Cor. 6. 13, 15, 16, 17, &c. Ephes. 5. 25, 26, 27, &c. Rom. 8. 9, 14, &c.*) So that the aforesaid *Church of Rome*, after her *Apostacy*, retained nothing which she formerly enjoyed, during the time she was the *Spouse of Jesus Christ*, but contrariwise, became a *professed enemy to Jesus Christ* (as in *Dan. 8. 11, 12, 13, &c. Rev. 13. 4, 5, 6, 7, 8, 9, &c.*) and so consequently did no more retain a *true Presbytery*, then a woman, which is divorced from a man (in case of *Fornication*) remaineth to be a wife to the said man; and therefore to plead for a *true Presbytery* in the *Church of Rome*, whilst a *Harlot*, is to joyn *righteousnesse* with *unrighteousnesse*, *light* with *darknesse*, *Christ* with *Beliall*, the *Temple of God* with the *Temple of Idols*, as I have formerly shewed, which the Lord himself doth manifestly declare against, *2 Cor. 6. 17, 18.* as also in the rest of the *Scriptures* formerly mentioned.



So that I have clearly proved their afore-  
said *Constitution*, and *Ordination*, to be not one-  
ly defective, and so lame and blind, but also a  
false Ministry, and so consequently, no more  
a Ministry than the picture of a man is a  
man.

For that Ministry (say they) which is a  
false Ministry, is no more a Ministry, than  
the picture of a man is a man.

But their Ministry hath been proved a false  
Ministry, therefore no more a Ministry, than  
the picture of a man is a man.

Thus have I discovered unto you the rise of  
your present Churches and Ministry, to the  
end you may the better judge, what cause they  
or you have to boast of such a *Constitution*,  
or *Ordination*, as hath their originall from An-  
tichrist, or the Man of sinne, or Sonne of per-  
dition, and from his Consort the great Whore,  
and Mother of Harlots (2 Thes. 2. 2, &c. and  
Rev. 17. 1, 3.) it being the onely support  
they have to rest upon, as hath, and doth ap-  
pear in their aforesaid book, which they  
have published to that very end and pur-  
pose, unto which I referre you for the truth  
thereof.

Therefore stand and wonder, O Nationall  
Churches, yea, wonder, that you have not yet  
wondered, that yee should have so long  
E suffered

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suffered your pretious and immortall soules to be bewitched, and insnared, by such ridiculous fopperies, such Jesuiticall devises: Christ Jesus esteemeth it as folly and madnesse, for a man to lose his own soul for the gaining of the whole world; but you doe desperately hazard it for no profit at all; yea, such hath been your madnesse, that you have even hired them with large rewards and honours, to bewitch you with their Syren-like Incantments, yea, you think nothing too dear for them, as they themselves doe in the aforesaid book report of you, yea, even to the plucking out of your very eyes (as in the aforesaid page or leaf) How long therefore, O yee simple ones, will ye love simplicity, and the Scorers delight in their scorning, and Fooles hate knowledge? Prov. 1. 22. For yee are losers at every turn; How long, I say, will you suffer your Soules, Bodies, and Estates, to be born upon the wings of such carnall and sensuall will-worships? Consider, I say, and repent for this your folly and madnesse.

Consider therefore now at last, draw back, I beseech you; and lend no longer your assistance, to the building up of such a Babel, such a Temple of confusion, such an unparaleld Monster in the room of Christ, seeing the Scriptures are so plentifull to prove thole,

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and onely those hereafter mentioned, to be the  
true Disciples, and followers of Jesus Christ:  
viz.

1. Of such as deny themselves, take up their  
Crosse and follow Christ, in the Regeneration and  
new birth, Joh. 3. 4.

2. Of such as are born of water, and of the  
Holy Ghost.

3. Of such as hear Christs voyce.

4. Of such as know Christs voyce:

5. Of those that have the Name of God ma-  
nifested unto them.

6. Of such as have received the Word of God  
and keep it.

7. Of such as know, all the things of Christ  
of God.

8. Of such as know assuredly, that Christ came  
from God, and that God sent him, John 17. 6.

9. All which are the descriptions of Christ  
himself concerning his Church.

Again, there be other descriptions of them,  
by the Apostles and other holy men of God.

1. As first, of such as are sanctified in Christ  
Jesus, called ones, faithfull brethren, beloved of  
God, as the Preface of all Pauls Epistles doe  
clearly manifest.

2. Of such as be a willing people, not brought  
by outward violence, or strength of Men, or  
Magistrates, or in womens armes (as little In-  
fants

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fants are when they are to be baptized ) but by the power of the Spirit of God, *Psalms 110. 3.*

3. Of such as are a chosen Generation, a royall Priesthood, a holy Nation, a peculiar People, that so they may shew forth the praises of him, that hath called them out of darknesse into his marvellous light, as in *1 Pet. 2. 9.*

4. Of such as are buried with Christ in Baptisme; (and not sprinkled) and have crucified the flesh with the affections and lusts thereof, *Rom. 6. 4. Gal. 5. 24.*

5. Of such, that as lively stones come unto Christ, as to a living-stone, and are built up with him into a spiritnall house, *1 Pet. 2.*

4. 5.

6. Of such, as concerning their former conversation, have put off the old man, and are renewed in the spirit of their mindes, *Ephes.*

4. 22, 23.

7. And of such as have put on the new Man, which after God is created in righteousness and true holinesse, *ver. 24.*

8. Of such as suffer no corrupt communication to proceed out of their mouthes, but that which is good to the use of edifying, that it may administer Grace to the hearers, not greiving the holy Spirit of God, &c. *Ephes. 4. 9, 30.*

9. Of such as take not the very name of uncle

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uncleanness in their mouthes, nor filthiness, nor foolish talking, nor jestings, which are not convenient, &c. Eph. 5. 3, 4.

10. Of such as have the Spirit of Christ, Rom. 8. 9.

11. Of such as have not their thoughts set upon high things, but condescend to men of low estate, Rom. 12. 16.

12. Of such as abstain from the very appearance of evill, 1 Thes. 5. 22.

13. Of such as shrink not for the approaches that shall fall upon them for the profession of the Gospel, Heb. 13. 13.

14. Of such as covet not after vain-glory, Gal. 5. 26.

15. Of such whose moderation is known unto all men, Phil. 4. 5.

16. Of such as love not the world, neither the things of the world, 1 Joh. 2. 15.

17. Of such as love the brethren, 1 Joh. 3. 14.

18. Of such as spend not their time in revelling and banquetting, 1 Pet. 4. 14.

19. Of such as doe freely administer of the measure of the Spirit they have received unto others, 1 Pet. 4. 14.

20. Of such as receive nothing upon trust, but try the Spirits whether they be of God, or no, 1 Joh. 4. 7.

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21. Of such as put away all bitterness of wrath and anger, all clamour, all evill speaking, with all malice, Eph. 4. 31.

22. Of such as be kinde one to another, tender-hearted, forgiving one another, nay, and that even as God for Christs sake forgave them, Eph. 4. 32

23. Of such that will not be unequally yoked with unbelievers, 2 Cor. 6. 14.

24. Of such as will withdraw themselves from those that doe not walk according to the whole prescription of the Spirit of God revealed unto us by Christ and his Apostles, 2 Thes. 3. 6. 2 Cor. 6. 17.

25. Of such as being once gathered into Church fellowship, will eject an evill doer, that trespasseth against his brother, after a second admonition, Mat. 18. 15, 16, 17, &c.

26. Of such as will follow the exactness of the pattern, and practice of Christ and his Apostles, Phil. 3. 17.

And thus have I given you a brief map or description of the out-side, or visible part of a true professor of Jesus Christ of which he is the head, of which body to be a member is not so small a matter, as is thought to be by the generallitie of the seeming Christians of these dayes.

No certainly, a carnall heart will finde it a strait,



a strait, narrow, hard and difficult way, and hence it is that there be so few that finde it, Mat. 7. 14. But certainly the exactness of the pattern, is the delight and sollace of the soul of each true believer or member of Jesus Christ.

Again, as the members of a naturall bodie doe delight in doing good for one another, so likewise will they that are true Members of Jesus Christ. And hence it was that godly David professed, *That his delight was in the Saints, and such as did excell in vertue*, Psal. 16. 3. Yea so much was his delight in them, that he likewise professeth his willingness to be a *door-keeper in the house of God*, or societies of Saints, *then to dwell*, or have his habitation in the *pawillions of wickedness*, Psal. 84. 10.

Now if you would be cast into Davids mould, you must follow Davids steps, and certainly it is the desire of all men to be happie, and to die the death of the Righteous, yea, even of wicked Balaam himself, Num. 23. 10. But know this cannot happen unto thee, unless thou *live the life of the Righteous*, that is the onely meanes to make thee inseparable from the love of God in Christ Jesus, and to make thee perfectly blessed and happy for ever.

Resolve therefore henceforth by the divine assistance

assistance of the Spirit of perseverance to deny thy self who ever thou art, *Rich or poor, bond or free, male or female,* to deny thy self (I say) in every thing that may or doth stand in opposition to the injoyment of so great a happiness, whether it consist in *husband, wife, friends, houses, lands, trade or whatsoever else* may separate betwixt thee and the wayes of Jesus Christ, for untill thou beest melted into that mould, thou art not capable of receiving the Image and Supercription of Jesus Christ upon thy soul.

Resolve likewise to take up thy crosse, I mean those scandalous reproaches, and contumelies, which doe attend that spirituall condition, Resolve I say, with godly Paul that neither *tribulation, nor distress, or persecution, or famine, or nakednes, or perill, or sword, nor death, nor life, nor Angels, nor principallities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature* may separate thee from the profession of Jesus Christ. Rom. 8. 35, 36, 37, &c.

Resolve also in the aforesaid Spirit of perseverance, to persevere unto the end, for he onely shall receive a crown of life, that shall be found faithful unto death, Rev. 2. 10. and he that endureth to the end, the same shall be saved, Matth. 24. 13. Follow him I say, through evill report

and

and good report, 2 Cor 6. 18. follow him through the example of the Apostles, 1 Cor. 11. 1. Phil 3. 17. &c. Follow him as dear children, Eph. 5. 1. 1 Thes. 1. 6. 1 Pet. 2. 21. Yea, follow him I say to the end and in the end, Rev. 2. 26.

But know assuredly that if thou dost refuse to deny thy self, or take up the Crosse of Christ, or to follow him in the regeneration or new Birth, that Woes and terrible Woes will attend thee; yet nothing but Woes and confusion of face shall be thy portion; which time is at hand to those that have eares to hear, but hear not, and eyes to see but see not, and hearts to understand, but doe not: To such as have hearts of stone in corps of flesh, of such as are without the Spirit of God, as doubtless those that are not touched and pricked at their hearts with the doctrines of truth, which they have hitherto so much slighted and neglected; Wo, woe I say will be to them, yea a wofull and tempestuous calamitie will fall upon them that neglect so great salvation.

And therefore let me awake your drowisie spirits, and prepare you to stoop to the government of Jesus Christ, or else let me, I say, like a son of Thunder, rouse you up to your destruction (if I may not prevail to your conversion)

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conversion) and let me tell you there is much reason to conclude, that many of your persons shall feel the blows, and bear the woes, that attend such obstinacie, and rebellion, which is as the sin of witchcraft, (1 Sam. 15. 23.) yea certainly the woes of Jesus Christ himself will fall upon the proud Pharises of these times, who love the uppermost seats in the Synagogues, and greetings in the markets, and the uppermost Rooms at feasts, and to bee called of men Rabbi, Rabbi, Mat. 23. 6, 7. Luke 11. 43 Yea doubtlesse, woe will be to you and them, and all that put evill for good, and good for evill, that put darkness for light, and light for darkness: And woe be to the rebellious citie, that taketh counsell, but not of me, saith the Lord, that covereth with a covering, but not of my Spirit, Isai. 30. 1. Yea woe will be to the rebellious Citie, that seeks to goe down to Egypt, and trust in the shadow of Egypt, (or Antichrist, or Babylon) which will be their destruction, v. 3. which is the present condition that you National Churches are in, and are yet so much pressed upon to be kept under by Baxter, the great cryed up man amongst you, and the rest of his fraternitie, who for their own private ends, still delude you with the aforesaid abolished fleshly Covenant of federal holinesse, upon which Egyptian Reed the whole  
 Fabrick

Fabrick of the grand Harlot, and her daughters doe lean upon, as their onely support, as they themselves have declared in the Booke afore mentioned.

And therefore once more as you tender your own safeties, and preservation from the plagues, death, mourning, famine, and utter burnings, which is to bee the portion of the great Whore, and her Daughter Harlots, with all that appertain unto them) I adjure you to come out of them, for know assuredly that if the vengeance of God find you in them, it will likewise punish you in them, and that both temporally, and spiritually; And therefore such Syrens strive to inchant thee, Consent thou not, for though their lips drop as an bome-combe, and their mouthes bee smoother then oyle, yet know their end will be bitter as wormwood, and sharp as a two-edged sword, yea their feet goe down to death, and their steps take hold of Hell, (Pro. 5. 3, 4, 5.) destruction and ruine.

And therefore though their beds be covered with Tapestry, with carved works, and fine linnen of Egypt, (or Rome) though they be perfumed with Myrrh, Aloes, and Cinnamon, Pro. 7. 17, 18. Yet let not thine heart incline to their wayes, nor goe not henceforth astray in their paths, for they have cast down many wounded, yea many strong men have been slain by them.

Yea,

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Yea, Their houses is the way to Hell, going down to the Chambers of death, ver. 25, 26, 27. Lest you therefore after their beauties in your hearts, neither let them henceforth take you with their eye-lids, for by meanes of them many have been brought to a morsell of bread. Consider, I say, can a man take fire in his bosome, and his clothes not be burnt? can he goe upon hot coales, and his feet not be burnt? Even so, Is it not possible for any one to have communion with them and be innocent? Prov. 6. 25, 26, 27, 28, 29, &c. Yea, know, that it had been farre better for you not to have seen these rude lines, if you resolve to be any longer obstinate, against to plain a truth as you are invited unto; yet know assuredly, that all such as shall hereafter set their faces towards the aforesaid spiritual Egypt, or Babylon, &c. shall be consumed, and fall by the Sword, and by the famine, and be an execration, and an astonishment, and a curse, and a reproach, Jer. 26. 6, &c. Ezek. 32. 12. Come out therefore from amongst them, as you would doe from the abomination of desolation, as you would doe from the houses of such strange women, as aforesaid.

For untill then there is no place for your repentance, they being unto you as the High Priests Hall was to Peter, Mat. 26. 75. out of which he is said to goe forth before his repentance.



*By a late Convert from the World.*

ance, in as much as he had in that place  
loved his Lord and Master, as also in that it  
was the place where the proud High Priests,  
and their fraternity, made their conspiracy against  
Jesus Christ.

Take fast hold therefore of this instruction, let  
it not goe, but keep it as thy life; and doubtlesse,  
it will exalt thee, and promote thee, and bring  
thee to true honour, if thou doest imbrace it;  
yea, it will be to thine head an Ornament of  
Grace, and a Crown of Glory will it deliver to  
thee; yea, it will be unto thee as a shining  
light, that shineth more and more unto a perfect  
day, Prov. 4. 8, 9.

Hear me now therefore (O yee Nationall  
Churches) and depart not from the words of my  
mouth: Remove your wayes (henceforth) far  
from such places (of Antichristian abominati-  
ons) and come not nigh the very doores of their  
houses, least thou give thy honour unto others,  
and thy yeares unto the cruell, least strangers be  
filled with thy wealth, and thy labours be in the  
house of strangers, and thou mourn at last, when  
thy flesh and thy bones are consumed, and say, how  
have I hated instruction, and my heart despised  
reproof, and have not obeyed the voyce of my  
Teachers, nor inclined my eare to them that in-  
structed me, Prov. 5. 7, 8, 9, &c. Least (I say)  
the Lord himself shall laugh at your calamity.

... *Exhortation to the world* ...  
... mock when your fear cometh; when your fear  
... as a desolation, and your destruction cometh  
... as a whirl-wind, Prov. 1. 26, 27.

Thus have I shewed you the narrow way  
which leadeth to the strait gate of true  
Baptisme (thorough which so few doe enter);  
that gate, I say, which leadeth to Mount Sion,  
and to the City of the living God, the heavenly  
Jerusalem, and to the innumerable company of  
Angels, and to the generall Assembly and Church  
of the first-born, which are written in Heaven,  
and to God the Judge of all, and to the Spirit of  
just men made perfect; and to Jesus the Mediator  
of the new Covenant, &c. Heb. 12. 22, 23, &c.  
And to a Kingdome that cannot be moved, ver. 28.  
To the new Heaven, and new Earth, Rev. 21.  
To the holy City coming down from God out of  
Heaven, ver. 2. To the Sheppfold, or Kingdom  
or visible Church of Jesus Christ, ver. 3. by Faith  
and Repentance: And therefore look not to  
climb any other way, lest by so doing, you be  
estimated of the number of those Thieves and  
Robbers, mentioned John 10. 1.

And now a sudden joy seizeth upon me,  
in that I think I hear many of you in the Pro-  
phet Davids mind, Psal. 118. 19, 20. where  
he desireth, that the Gate of the righteous might  
be opened unto him, that he might goe into them,  
and praise the Name of the Lord; yea, even the  
Gate

late Comers from the World  
of the Lord, into which the righteous  
do enter, which the Lord in much mercy  
open unto you, that so the Porter  
may open unto you, and let you in unto the  
Pastor and Bishop of your soules Christ Jesus,  
who will feed you in green pastures by the  
waters of comfort.

T H E E N D

FINIS.